BED TIME STORIES-4

(GURU TEGH BAHADUR JI)

Printed in India
Other books by the same author on religious philosophy and history:

1. Hindu Sikh Sikhia (Panjabi) ISBN 1 872580 00 9
2. Hindu Sikh Sikhia (Hindi) ISBN 1 872580 01 7
3. Sach Sunai Si Sach Ki Beia (Panjabi) ISBN 1 872580 05 X
4. Tales of Truth (English) (Sikh Martyrs) ISBN 1 872580 06 8
8. Bed Time Stories-4 (Panjabi-English) (Guru Tegh Bahadur Ji) ISBN 1 872580 23 8

"Bed Time Stories written by Santokh Singh Jagdev in two languages have been quite successful in conveying the message of Guru Nanak to the Western world which includes our children also."


"Mr. Jagdev has righteously succeeded in his mission to propagate the teachings of Guru Nanak and the Sikh Philosophy through interesting and numerous anecdotes narrated in his books....."


"We highly recommend these books to those who want to learn or teach "Sikhism and Sikh Philosophy".

BED TIME STORIES-4

(GURU TEGH BAHADUR JI)

(Santokh Singh Jagdev)

Sikh Missionary Resource Centre
Birmingham (England)
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नी आविष्कार युवाओं सत्ती-4

मितन्दा जनी गपपोल उजबन है। P. मोहियुर्म मित्र मनाने किस शरीर भरिये मितन्दा
है किसनी स्वाभाविक उजबन है। अंडी दुसरी हुआ प्रयाश विश्व नितन्दा सत्ती गीत नहीं
है। धीमे गुजर गोदी, हर गिनक हुं आपसी झल झिंगर
िी है पिश मैंढायी लीरदे है। पिश सरा दिश खेज़ी नेंटी दिश बांटी है कि दिश खेज़ी
गटे है सती भारितेहीमं डे उर पुरान दोम श्रेणीं मुरज़मं भारितेहीमं बीजीमं उत्तर। मैप भाद
उरए टोँकर देजे’ डे अन्नल अठलाप दितबाड़ उदवा दितबाड़ डे खाटी नूयी साफ़। लेई
धारी अर्जीरा भेंटू अभिलाषी रंगी आखारी, बेही भंगःी रा घुर मस्त डा वाणी हबधर। नैरस्त
दितबाड़ आपसी उट-पन्नासी/अन्द्रीती भुजढ बड़ू दिंडे हूं। ने नींटी पहजी उंट
‘चेकीभंग प्रमुखता’ खेज़ी दे आ नादीमं उत्तर, धुबी ती देखे मूल। धस्तक दिंडे तैल
मधुखूट नी दीमं निकाल टुंडे हूं। देंकसी बांटी है। धमे दितबाड़ इलाबागः टूं दधू बेंगीमं सरंगीमं उत्तर। लिंडे मदे ध्रुप इले तैल
घाटा भागः दे इले नामी नीपाल नीुवी विजान। धिंडे विधार धर्मस्थता दे धर्मस्थता नीुवी नीटी है। धिंडे विधान धर्मस्थता दे धर्मस्थता दिने नीटी है। धिंडे विधान धर्मस्थता दे धर्मस्थता नीटी बीजी है। धिंडे विधान धर्मस्थता दे धर्मस्थता दिने नीटी है। धिंडे विधान धर्मस्थता दे धर्मस्थता दिने नीटी है।

७

मेंदी पुजार्ग अध्यक्ष श्रीमद्भाषी जयेमी है वि प्रयास धने अपरेटे विज्ञान सत्ती दिक्षि सुभाष
वरस। धिंडे मालिक जी लेखन हूं धिंडे विभिन्न राज्या अध्यक्षिया रूप से करे अन्नल मुरज़मं
ईंडे नितन्दा गिविंक दोमी धीमे भरिये है। धिंडे अध्यक्ष अध्यक्ष बहिर्भाया है। मामी
भण्डी दिने हूं उपररन सती आपकी अध्यक्ष नाम। बूसँ युवाओं आप दी वर्तम हूं उरसी धर्मजी
पूण्य वर्ते दिंडे मेंदी रूपसी है।
Acknowledgement

Those who are convinced that soul does not die but only leaves the old body and establishes into a new one, have no attachment to the worldly material, body and mind. In their mind, it never arises to collect and store the worldly material and wealth. They think the body to be a wagon to carry the soul in this world from one place to another. They never abandon their faith and belief to save the wagon because they never forget that this body is bound to be destroyed and one day it will become dust.

Bed Time Stories-4 contains twenty-one anecdotes about Guru Tegh Bahadur who toured India twice. In those tours he held congregations in villages and cities to preach the astray people that to oppress the poor is a sin. He awoke those who were enduring tyranny to unite and fight the tyrants to end their sufferings and troubles.

The result of martyrdom of Guru Tegh Bahadur was clear when Aurangzeb dropped the idea to convert all Hindus of India to Islam by force. The outcome of his preaching was evident when on 30th March, 1699 A.D. at Anandpur, his son Guru Gobind Singh came in the morning congregation of about eighty thousands with unsheathed sword in his right hand and asked for five heads in the name of faith. In response to his demand, five Sikhs offered themselves. Those were the Sikhs from all over India i.e. Punjab, Delhi, Gujrat, Orrisa and Andhra Pradesh. Guru Tegh Bahadur did not save only the Hindu religion from extinction but also still reminds the believers of all faiths that faith is more precious than head.

I am greatly thankful to Dr. Chan for writing the foreword of Bed Time Stories-4 and K.P. Singh Brar for helping me to translate the manuscript.

I am highly obliged to Gurdwara Council B’HAM, Guru Ramdas Gurdwara and Dr. Joginder Singh J.P. to give their views about my writing.

I am thankful to Artist Kashmira Singh for producing the matching illustration and cover design and Singh Brothers and his staff with whose co-operation this book is in your hands in this beautiful form.

S.S. Jagdev

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25-9-93
Review

In this atomic age, children cannot be led blindly to follow what they do not comprehend. They do not adopt in life, the teachings, they do not understand. The teaching of Guru Nanak is in tune with the present and can stand the tests of science. This is not meant only for the people of Punjab or the Sikhs alone but is beneficial for all the people of the world irrespective of their religious belief or the country they belong to.

Bed Time Stories written by Santokh Singh Jagdev in two languages have been quite successful in conveying the message of Guru Nanak to the Western World which includes our children also, because in these books Mr. Jagdev has tried to narrate in easy Panjabi and English, the happenings from the lives of the Sikh Gurus. By giving sketches alongwith the stories, he has endeavoured to explain the subject in a nice way.

Bed Time Stories-1 and 2 were immensely liked by the children. Parents often mention that their children do not go to sleep unless they have read a story or have got someone to read it for them. It has been a pleasure to have gone through the manuscripts of Bed Time Stories-3 and 4. It is hoped that the children will also like them because these contain the happenings in the lives of Guru Arjan Dev and Guru Tegh Bahadur who showed the true path of life by sacrificing themselves and became the defenders of freedom in faith.

The Council of Sikh Gurdwaras in Birmingham is highly obliged to the writer Santokh Singh Jagdev who has made his mind to convey to the children the happenings from the lives of the great Gurus in two languages. We pray to God to grant him success in his mission to make the children aware of the teachings of the Gurus by publishing the incidents from the lives of other Gurus also.

Piara Singh Jheeta
Chairman,
The Council of Sikh Gurdwaras,
Birmingham.

23-6-93
An Appreciation

Sardar Jagdev Ji,

I have read the manuscripts of "Bed Time Stories-3 and 4", which describe the lives of Guru Arjan Dev Ji and Guru Tegh Bahadur Ji.

You have not only worked hard but also have done a lot of research to produce the stories in English as well as in Punjabi with wonderful illustrations under one cover.

As English culture is different from Punjabi culture, so are the English and Punjabi languages. Without the actual sense of the words used by the Sikh Gurus, one cannot understand Sikh Philosophy.

"Bed Time Stories" series is not only useful but that also is an accurate attempt in fulfilling that gap.

It is also pertinent to mention here that the "Bed Time Stories-1 and 2" published previously have been a great success and been most welcomed by all the communities.

We highly recommend these books to those who want to learn or teach "Sikhism and Sikh Philosophy".

Ram Singh
General Secretary,
Gurdwara Guru Ramdas Singh Sabha,
Birmingham, England.
गध्यन ७ हर गान्दिकी

गाँथ, उद्य गयावत रही ता नरम क २ अप्रैल, १६२१ री. है अभिनवम दिने वेदिंशा। लघु
के दिन मुख्य गाँथ गतिपथिणी नी आर भाग तर्कवन्ती नी मंत। नरम भूले अथ दा तस विभाजना
मार वेदिंशा रिमामा। अथ ते वाणी गुरुवरण नी पाम मसालेेने वेदिंशा पुष्पुत तीर्थी। लघु
सये खरी आद २ वर्ष सबूत नी पाम भारम ग्रिनीवंचा गिराला उं ते निद्ध पत्र्य हिंस दृष्टी
ज्ञात्वी की भावणी की दीर्घकाण ता प्रवृता नि। वाणी मुण्ड नी बंजी खण्ड ते वेद ग्रिनीवंचा
की दृष्टी मेंदे बनवे मंत। उपमी नेतानी ते अथ उम मसाले वेदिंशा दिनद।

गाँथ, उद्य गयावत रही ता नरम मुयावगा धे मंत। राजवट १६३१ री. हिन मुख खुंढा
नी आधा चहरा वारसा वत गारे तरे तस महेष गुणी गुरुवरण नी री थुँ हृ विभाजने
म गारे। हिंदु उंगने ते विक्रेदे भागाने हृदृंढ खेत नी आधारे अथ हिंस तिंदु गुला वर
अदिर। भाग १६३२ री. हिंस आध नी दारभी चुंगी गृहीत भाग वालान्पुर विपे बीरी
गारी।

१६३२ री. ती हैमणी ता चीराच वालान्पुर बीरी गिराम। उूँ खण्डने ते वां खण्ड
तू हुस हे ते वालान्पुर हृदृंढ उभा वर हिंदु। धाराहृ ग्राँथ गतिपथिणी नी दी आधारी
हैण हे ते तवारे खरी वैराग हिंस पृष्ट गादे। वाणी हे खें, निकादे मंगा दिच ना ते दिमा
नी भा सब तन, हुंग बैठना हृदृंढक चुंगा गारे। (हृंढा) उद्य गयावत रही तूं हिंसा
बिंद मिलद उंगना मारा ने मंत। हृंढु उपाधि मसाले दिक्षे अरे पान-पृष्ट हिंस पृष्ट गारे।
म हृ तराही नी ते हृदृंढ हुं हृदृंढ ती हृदृंढ हुंहिंदा यम वत दिमा। नरे ग्राँथ देश
मंगा वैरागना हृ उं गारी उं भागा नी ते हृदृंढ हुं हुं मुंजना वेदिंशा, “घेटा, उम तू मंगा
बिंद मिलद जघाव देश उं गारी है। हुं हृ धारना ना नरे। दभ हे ते भिन चरे नरा।”
हृदृंढ हृदृंढ वेदिंशा, “भाग नी, मंगा हूं हिंदा खें ते अर्हीता अपना है, दिमा खरी
भा अथ ते युंची नी युक्ता ठीक वर मवदा। मूँछु हराव वह हिंदा नरे।” मंगा दिच
पैंदे प्रल से तवारे खण्डे ते भागे नाट हृदृंढ मंगा हैण निपदे आरभी नी, राह खा ते दिचे
पामे हुं हृ धारना।

हैण हे ते चरे नाट पिंढे हृ ग्राँथ गतिपथिणी नी ते वैरागपुर हृदृंढ हुं गारे ता हिंदा। हिंदा
ते वैल खरी खिळा तूँ तेंदे खरी हैण हे ते पिंढे भा ते तिन गारा वत हिंदा। धृग मंगा
दिच (हृंढा) उद्य गयावत रही ता उद्य समपुष्ट नी वालान्पुर वत हिंदा। ग्राँथ गतिपथिणी
नी हृदृंढ नी युक्ता देश ते युक्ता पृष्ट हे। मांगी हैण हे तिम भागे दिच ही भुंह दी
धारणी है। मंगा भाग देश पिंढे हृ ग्राँथ गतिपथिणी नी ता (हृंढा) उद्य गयावत नी हुं पृष्ट
पृष्ट ते विंग, “घेटा, भाग तू उद्य हूं दिना महाल ठीक, उद्य गयावत है। उमी उद्या
रे यही है।”
Bravery in Childhood
Bravery in Childhood

Guru Tegh Bahadur was born on 1st April, 1621 A.D. at Amritsar. His father was Guru Hargobind and mother Nanaki. He was named Tyag Mall at the time of his birth. He gained knowledge of scriptures from Bhai Gurdas. He was sent to live with Baba Budha at Ramdas farm for some time so that he may learn the significance attached in the Sikh faith to the work with own hands. In spite of old age, Baba Budha worked in the farm with his own hands. Bhai Jetha imparted him weapon training.

Guru Tegh Bahadur was very calm by nature. Baba Budha left this world in November 1631 A.D. and Bhai Gurdas also attained union with God shortly afterwards. With their departure, he started living in detachment still more. He was married to Bibi Gujri at Kartarpur in March 1632 A.D.

Vaisakhi congregation of 1632 A.D. was held at Kartarpur. Painde Khan, taking Kale Khan with him, attacked Kartarpur. Guru Hargobind came out with his devotees to face him in the battlefield. The people of the city, who could not take part in the battle climbed up the house tops. (Guru) Tegh Bahadur was only thirteen at that time. He donned his weapons and joined the battle of faith. Mother Nanaki saw him fighting from the roof of the house. When he went on fighting for a long time, the mother sent a message, "Son! You have fought for quite a long time. Come back now. You may return after some rest." He sent back the word, "Dear Mother! It is a sin to leave the battlefield while the fighting is in progress. As such I am unable to obey your command. I may be pardoned." After the death of Painde Khan and Kale Khan in the battlefield, the royal army was defeated and retreated to where it had come from.

After the retreat of the army, Guru Hargobind started towards Kiratpur. At village Palahi near Phagwara, the royal army again attacked from the rear. (Guru) Tegh Bahadur excelled in wielding his sword in that battle too. Guru Hargobind was very pleased on seeing his bravery. The royal army bit the dust in this attack also. After the battle, Guru Hargobind called (Guru) Tegh Bahadur to him and said, "Son! From this day your name is Tegh Bahadur and not Tyag Mall. You are an accomplished swordsman."
Found the Guru
गुड़  सुप्ति  ते

गुड़ उपवनीयद नौ  रे  ३  अगस्त, १६६४  दी.। हेदेन्झड नेंट महाराज हेंड्रेर्ड दें दूर्खित, गुडु-वास्ते
दी  सिंहगरीय अंपर्ज धार्मिक नौ मेंग हेंड्रेर्ड (गुडु) उंजा वास्ते नौ  तृतीय  वर ज्ञानेनुसार रहे। (गुडु) उंजा वास्ते नॉ हेंड्रेर्ड रा उज्ज्वल
भन्ने, भवन नामकी अले भवन दुनन्नी नौ  तृतीय  रहे। वस्तुना
हेंड्रेर्ड रा तराणु। दिन र तमादो।

३०  अगस्त, १६६४  दी.। हेदेन्झड उपवनीयद नॉ सेटी नेंट महाराज हेंड्रेर्ड दें दूर्खित सिंह महाराज
दी  वास्ते रा गाद्य—“गुडु  वास्ते  गाद्य  गाद्य।”  नौ मेंग हेंड्रेर्ड दूर्खित सेटी नेंट
दी  सिंहगरीय अंपर्ज धार्मिक नॉ मेंग हेंड्रेर्ड  दूर्खित रहे। सिंहगरीय
दी  सिंहगरीय अंपर्ज धार्मिक नॉ मेंग हेंड्रेर्ड। ५  अगस्त, १६६५  दी.। हेदेन्झड नेंट
दी  आपदा  समय  गुडु  वट  कैट  वास्ते  गाद्य  गाद्य। हेदेन्झड वट  अपड़े अंपर्ज
सुप्ति  अपड़े अंपर्ज  सुप्ति  अपड़े अंपर्ज। हेदेन्झड अपड़े अंपर्ज  सुप्ति  अपड़े अंपर्ज।
दी  सिंहगरीय अंपर्ज  धार्मिक  नॉ  मेंग  हेंड्रेर्ड  दूर्खित  रहे। सिंहगरीय  अंपर्ज  धार्मिक  नॉ  मेंग  हेंड्रेर्ड।
हेदेन्झड रा तराणु। दिन र तमादो। दिन र तमादो।
Found the Guru

Guru Hargobind, before his union with the Supreme Being on 3rd March, 1644 A.D., entrusted the leadership of the Sikhs to his grandson, Har Rai and commanded (Guru) Tegh Bahadur to go from Kiratpur to village Bakala. In accordance with the commands of his father, (Guru) Tegh Bahadur went to Bakala along with mother Nanaki and revered Gujri. Bakala was the village of his maternal grand parents.

Guru Har Krishan—the eighth Guru told the devotees before his soul became one with the Eternal Light on 30th March, 1664 A.D., "Guru Baba at Bakala." His words meant that the next Guru to lead the Sikhs was at Bakala and was his grand father. When the Sodhis (blood relatives of Guru Har Krishan) came to know of these words, many of them reached Bakala with the intention of becoming guru. The Sikhs were at a loss to know as to who the real Guru was. Makhan Shah, a trader, came to Bakala on 9th October, 1664 A.D. to offer his tithe to the Guru's institution. Seeing so many gurus he understood that there was only one true Guru and the rest were impostors. Thinking that the true Guru will ask for his tithe himself, he began paying two gold coins as obeisance to each Sodhi, imposing as guru. When none calling himself a guru asked for his tithe, he asked the people of Bakala, "Is there any other Sodhi here?" They told him about (Guru) Tegh Bahadur.

As directed by the residents, Makhan Shah reached the house of (Guru) Tegh Bahadur. He paid obeisance by placing two gold coins before him. On seeing two gold coins (Guru) Tegh Bahadur said, "Brother Sikh! Two coins will not do here. You shall have to offer full tithe of the Guru's institution here." Having said this, the Guru uncovered his shoulder which bore scars of wounds. He showed it to Makhan Shah and told him, "These scars relate to the time when your ship got stuck near the port of Surat. You then prayed to the Guru to take your ship to the port. Listening to your prayer, I had pushed your ship ahead with this shoulder."

When Makhan Shah saw the scars of wounds on the shoulder of Guru Tegh Bahadur, he offered his tithe to him and ascending the roof of his house, he began to shout, "I have found the Guru. I have found the Guru." Hearing the call of Makhan Shah, the Sikh devotees began to gather at the house of Guru Tegh Bahadur. Makhan Shah narrated to the congregation all that had happened to him by which all the devotees were convinced of Guru Tegh Bahadur being the true Guru. Others imposing as gurus were greatly pained to know about the revelation of the true Guru because the Sikhs would stop giving offerings to those impostors.
यीत भॉल दी उम्मीद

गुजर एगा घम्मत सी रे खहे बटा बुझा गुरारेदुरा सी रे बटा पुंडट पीठ भॉल, घम्मत सी रे बटा घम्मत सी रे 

does not provide a clearly readable and translatable text in English. The content appears to be in the Hindi language.
Attack by Dhir Mall
Attack by Dhir Mall

Dhir Mall, the elder son of Baba Gurditta—elder brother of Guru Tegh Bahadur, had set up a camp at village Bakala in the hope of becoming guru. When it was known to all that Guru Tegh Bahadur was the real Guru, Sikh devotees presented themselves with offerings of money and other presents. Dhir Mall could not bear it. He hatched a conspiracy with his Masand Shihan (who used to collect offerings from Sikhs on Guru's behalf) and other greedy persons that after the departure of Makhan Shah to his camp, the house of Guru Tegh Bahadur be looted and he be killed because it was not possible to take over the leadership of the Sikhs while he was alive."

On receiving information about the departure of Makhan Shah to his camp, Dhir Mall along with Shihan Masand and twenty-five gunmen, reached the house of Guru Tegh Bahadur. Taking aim at Guru Tegh Bahadur, Shihan Masand fired a shot. The bullet, touching the forehead of Guru Tegh Bahadur passed onwards. The forehead was smeared with blood. By the time Dhir Mall came near Guru Tegh Bahadur, Mother Nanaki also reached there. She said to Dhir Mall, "You should have convinced the devotees to follow you if you had ability. This violence of your's cannot do any good to you." Dhir Mall was greatly annoyed on hearing these insulting words from Mother Nanaki. While returning, he looted and took away valuables from the Guru's institution.

Hearing gun shots, Makhan Shah reached the Guru's institution with his men. Mother Nanaki told him how Dhir Mall had come with gunmen to kill the Guru and had gone back after wounding Guru Tegh Bahadur and looting Guru's institution. Hearing this, Makhan Shah reached the camp of Dhir Mall with his men. On seeing Makhan Shah and his men coming, the gunmen of Dhir Mall fled. Makhan Shah got his men to collect the money and material that Dhir Mall had brought from the Guru's institution and carried it back to Guru Tegh Bahadur's place. He got Dhir Mall walk bare footed and presented him before Guru Tegh Bahadur alongwith Shihan Masand with his hands and feet tied.

Seeing all this, Guru Tegh Bahadur said to Makhan Shah, "Please release them. Return all the money and material, you have brought from their camp, back to them. They have done it all in their greed for wealth. The money and the material which, they thought would give them comfort, has brought suffering to them. It is proper that that money and material remains with them." Obeying the command of Guru Tegh Bahadur, Makhan Shah returned all the things to them except the volume of Guru Granth Sahib, because the Sikh scriptures belonged to the real Guru of the Sikhs.
अभिभूतम दी लेटी

1630 ई. गगंत अभिभूतम देखते समय, गुटू गर्वितोरित नी मी उर्मिलन मारव दं पृथ्वी मिश्र में हाड़ा ताले महत। 1664 ई. गगंत गुटू देखा वर्षाना नी धुं गृह-वॉली दौ निर्राानुसार मैं गायी गई। दूसरूँ हिसाब दिश पुष्क बंधन ने पेटा, जो नी, मी उर्मिलन मारव नी मेंटा-मेंटा वड़ता मह। धुं दे अभि दूसरे रां ने रेख बृह वर्षाना इंकीमा न शत आते दूसरे रां मैं गाये दंगा संगी उर्मिलन मारव दिये वोटाजा वड़ता मह। अभिभूतम दे विनिम वर्षा दी मिश्र दे धुं वृषी काटी दे पृथ्वी धु वटा बजी, गुटू गा त नी ताप वोटाजा पुंज़े दे केंद्री मौष्ठ। गुटू गा त नी धुं अभिभूतम पुंख मे धुं वृषी पृथ्वी धु वटा ना महल ना मिश्रा। गुटू देखा गहराणा नी मी उर्मिलन मारव देंगे तुरंत धु वटा रही 22 तद्यानं, 1664 ई. धुं अभिभूतम पंजे।

जगत नी धुं नारे गुटू देखा घड़ावना नी दे मी उर्मिलन मारव बंड आर्ठू रा भुग धंगा उर धूम ने भामीन भाग मेंगी दिखी धुं निग्धा दहाजा दिंग। गुटू नी भे मंगालू दे मंगालू दिच पिक्सा वर वे अधर अछ दे भाग ने धुं वृषी दीघा संगीना। भैरव नरे दे शेषी बोंदी, “गुटू नी, अभिभूतम देंगे उर दूसरा धुं पीत भंग काली ममा देशी?” गुटू नी दे विचार, “भैरव माण, दिघा उर लंब भाग विकास नी भे देशी ना। भे देशी हुं ममा देशी रा बोंदी काल रही। धुंमा दे पत बंका मेला रा बोंदी पत रही। धुंमा दे पत दे घटना वर्ष किंद्र दिंग रा बोंदी काली है, भे मह विचार है, भे मह विचार ने अभे रा जी दिंगा धुं गास विचार विचार है। दिंगा धुं तुरंत हे जी विचार रकी मर नही。”

पत्र में, गुटू नी अभिभूतम दे दूसरा धंधा रहे गई। अभिभूतम दी मिश्र मंगालू हुं मह मंगालू धुं नदे पन तंजा धुं गुटू नी उर्मिलन मारव दे तुरंत रकी भाग मह पत पत भामीन हे परिक्रमा दे सेवा वह दी दिंगे माण, उर भामीन दे पिच उरुं वड़ता रा दूसरा धुं गृह ढेख देखिए। उरगांना दी अभिभूतम मंगालू गुटू नी दे पिच दूसरा धंधा पुंज गाए भे पुंज देशी महीना। मध्ये मे पिच जानी मे पुंज गाए मह, किंद्र हुं रे धुं गुटू नी हे दुर्मिश्चित, “अधीन मा दूसरा लम्बी, धड़ी धड़ी!” अभिभूतम दी मंगालू अभे अध्या धुं गृह भल मुलाजी मे पिच जानी गुटू नी दी बोंदी मेंटा रा वाली, महे दे दि गुटू नी आर्ठ बंड दे दूसरा धुं गृह अभिभूतम पुंजे मह। मध्ये मंगालू दे गुटू नी भे बोंदी कृपया कन हे बोंदी। किंद्र दिमा दूसरा धंधा तिर्वा दे बंधालू धुं गृह-स्वर्ग रकम सेवे देंगे उत्तर उत्तर धुं चंद्र पंजे।
Visit to Amritsar

At the time of leaving Amritsar in 1630 A.D., Guru Hargobind had entrusted the management of Harmandir Sahib to Sikh caretakers. Guru Tegh Bahadur was entrusted the responsibility of leading the Sikhs in 1664 A.D. Prithi Chand's grandson Har Ji was looking after maintenance of Harmandir Sahib in those days. He had written some poems and used to get these recited in Harmandir Sahib like the true Word. The Sikhs of Amritsar had gone to Kiratpur and had requested Guru Har Rai to prevent him from propagating his false verses as the true Word. Guru Har Rai did not get an opportunity to go to Amritsar to prevent this false propaganda. To stop this malpractice being carried on at Harmandir Sahib, Guru Tegh Bahadur reached Amritsar on 22nd November, 1664 A.D.

When Har Ji came to know that Guru Tegh Bahadur was coming towards Harmandir Sahib, he got the masands to lock the visiting entrance. On seeing the entrance closed, Guru Tegh Bahadur and the devotees had a dip in the holy pool and started a recitation on a platform near Akal Takht. Makhan Shah stood up with the request, "Respected Guru! Permit us to punish the masands as we meted out to Dhir Mall." The Guru said, "Makhan Shah! These people are already dead due to greed. There is no use to punish the dead. No money is more tainted than the money offered in worship. In the greed to get the money offered in worship, they have become devoid of devotion, chastity, virtue and knowledge, so they cannot be prevented from doing misdeeds."

In the evening, Guru Tegh Bahadur left Amritsar for village Walla. When the Sikh devotees of Amritsar came to know that the Guru had come to Amritsar for a visit to Harmandir Sahib but the masands had locked the entrance door before-hand, they were greatly pained at the behaviour of the masands. The Sikhs who were keen for an audience with their Guru, followed him to village Walla and asked for his forgiveness. Women were the first to reach. On seeing them, Guru Tegh Bahadur remarked: "Blessed are the women whose desires have been fulfilled by the Lord and whom Lord has shown the path of devotion." The devotees of Amritsar were feeling unfortunate that the Guru himself had come to Amritsar and they could not render him any service. All the devotees prayed to the Guru, "Please make the rest of Amritsar devotees happy by going back to Amritsar and giving audience." The Guru did not grant their request. After staying for three days at village Walla and bringing Sikhs in tune with the true Word, he set out for Tarn Taran.
अर्धसूत्र तस्माद

13 अम्ब, 1665 ई. त्वम भिषगस्य बिनियमने देने तथा लिख चेत ती केभु कराय। त्वम दा धिङ्ग रमणा उत्तर चेत 52 वर्षियां दिले दिख र मां, तिनकु दु गुरु विविहारित नी ते नाराजित है ततु दिले, नामगीत यथायथ हि तत्सन्नवे दिले इंगितं गी। त्वम दे त्यस्त नागर चेत ए अर्धसूत्र गुरु-पुत्र ए गुरुरु मात्रवल बतत्व नी। तन्ना तेष चेत से रात्री से अपने बुध सो भोम विक्रम से तमस मे गुरु दोजा वर्गसन नी हू हैमे पुले चैने बो हैमे धमगित।

गुरु दोजा वर्गसन नी गार्दी दे मंदे ई देवकृत पुष्पसे। विक्रम से तमस पुरी वेद पिठे गुरु नी ते गार्दी तरु अर्धसूत्र विधू ब्रह्मेत है गुरु नी है। ताटी हे पिंड तेस वहि बचाय पहि गुरु नी हे भूल उने मति ताही तैत दे हिंदाव वत तिंडा। त्वम दे पिंड मे गुरु नी हे पंज मे हुये हे वे अर्धसूत्र विध अपाते ना बदल हिमा।

अर्धसूत्र पिंड दिच दिक वेद बताया दृष्ट गुरु तार्किता मी, निसवर चिमे उद तु पिंड हे तेहे-उने बोजत रति नी तिंडा। चूत तुर ऊर त्वम हूहौर वर्गा अदे पिंड मे अर्धसूत्र अपाते दिकवते है रांगे, लिवे त्वम हू हूहौर भमसन मी निर्मितव दिविए दिष्ट हे बुपर सबरों में हिंद धुष्ट वेच नत नत हे।

गुरु दोजा वर्गसन नी भीमसेवि हे भिंसां ई मिले मे। त्वम तु हू दिखपाँ मी वि दिवे नितम दे टाके गति दुहस्त हे पिंड गुरु तार्कितक है तमस मात्र ठुट्टिपते परे मत अदे चन संजीवां भोभामि दे तेहे ताही ने बनी ने मत। त्वम संजीवां मतवल दस्ते पले बोजीं मौलीं नानीं मत। त्वम तु चार दिख ने मतवल हू हू हू पुरुष टेडर का धिमा। त्वम सचा दिख दिख ने मिल मात्र ठुट्टिपते पैका। त्वम संजीवां पालिका मे ल हैरीं वेदीं मौलीं। त्वम संजीवां ताही भीमसेवि दलती गॉ जी ओरबी मी, निदिलित भीमसेवि पहाणी लिखिते दिविए दिक तेस वत्त्व दिक वतवत्स बिसुं मी। दिव भमे मात्रहर बिसिवा, चुडे भमे मात्र हरी अदे तारीं भमे पुण्य अदे संजीवां। दिव वां दिली हे पेशघरा मत दमी मतवल दे वेजी दमी मौलीं जोह वेद वत्त्व धमसन है बुपर बुद्धिं नी। धमसन दे दीई मा पैस्ट मुव बेजी ना वेजी धमशी वतत्व दा पृथ्वि बोजा ना मबर मी।

भीमसेवि पिंड दे भोम धरीट पिंड, गुरु दोजा वर्गसन नी हे 19 अम्ब, 1665 ई। ठु हूहौर, मौलीं है हे तेहे हूहौर, मौलीं से पहुँचे भमा बुद्धिं नी भमे मात्रहर दा लोप-पूर्ण वदंगिता भमे पिंड दा मं ‘चैन ताही’ दिखिवा। गुरु नी हे भवित दा जनवा अदे पो चैन, निम दिवित दुहस्त आपाते भमे मे दिवित देस जानीं मे ताही तमस मे पिंड मात्र हू अवित मिनटा नैपि दे उदे। चूत चेत, लौंगीं मतवल अदे हौरीं नामीं धमसशीं। दीई मात्रहार दा मं, (गुरु) तजिलित वर्षे दे पहुँचे हे अपाते दिले हैमे वतत्व दे ‘अर्धसूत्र’ देख दिउं दिखिवा।

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Colonisation of Anandpur
Colonisation of Anandpur

Raja Deep Chand, ruler of Kehloor State died on 13th May, 1665 A.D. His father, Raja Tara Chand was one of the fifty-two rulers, whom Guru Hargobind had got released from the Gwalior fort where they had been detained by the King Jahangir of Delhi. From that day the family of Raja Tara Chand greatly respected the Guru’s Institution. The Rani (Queen) of Raja Deep Chand called Guru Tegh Bahadur through a special messenger at the time of performing last rites of her husband.

Guru Tegh Bahadur reached Kehloor at the invitation of the queen. After the last rites had been performed, Guru Tegh Bahadur had a talk with the queen for buying the village Makhowal. The queen offered the village as a gift but the Guru refused to take the land without payment. After that Guru Tegh Bahadur gave five hundred rupees and got the village Makhowal transferred in his name.

A notorious decoit with a giantlike body lived in that village, Makhowal, who did not let anyone else settle near the village. He used to commit robberies far and wide and afterwards ran to his place at Makhowal where it was difficult to catch him because there were many gorges in the hills to serve as hideouts.

Guru Tegh Bahadur understood well, what Aurangzeb, the King of Delhi was planning. He knew how his father, Guru Hargobind had to take up arms to face tyranny and fight four battles near Amritsar. Those battles had been started by the government. The government forces had to face defeat in all the four battles. The time was not far off when arms would have to be taken up again. These battles would be bigger than the previous ones. A place like Makhowal was the most suitable for these impending battles because it was a natural fort, being in the mountains. On one side was the river Sutlej, on the other Sirsa river and hills and forests on the remaining sides. Located at a distance of forty miles from Delhi-Peshawar Trunk Road towards the hills, it was very suitable for fighting battles. Some defences could be set up by the time the enemy army reached the place.

After buying the land at village Makhowal, Guru Tegh Bahadur, got the foundation-stone of the city laid from Baba Gurditta, the grandson of Baba Budha, on 19th June, 1665 A.D. and named it Chak Nanaki. Guru Tegh Bahadur himself prepared the map of the city in which the bazars and the residential quarters of the devotees were planned, keeping in view the impending wars so that it may not fall to the enemy easily. Four squares, lined roads and brick lined streets were constructed. The name of the city changed to Anandpur after (Guru) Gobind Rai came from Patna to stay here.
मृजत भुमा है दुलेखा

गुदु डेजा चंगन नी अंद्रवाद दी दुलेखी वजन दे मह। गुदु डेजा भंगर जैसा मृजत भुमा अंद्रवाद दे बेजी दी सहिष्ठ। मृजत हे डेजे डेजे अंद्रव घटने डेजे डेजे मिंग दु घुन्डामा, "दिंग अंद्रव दलो डेजे अंद्रव अंद्रव घटने धमता विकास है?
" मिंग हे डेजे डेजे, "गुदु डेजा चंगन नी, निमजे गुदु घटने डेजे नी दली 'के रत, ग्घु डेजेह घटन मा रती।" मृजत भुमा हे विव, "घटना घटन डेजे डेजे घटने रती रती वजन वजन मह। नी डेजे गुदु डेजे उड़ती रती वजन हाले उड़ती?
" मिंग हे डेजे डेजे, "दिंग दी धूरु दवाद दवाद अंद्र डेजे दुलेखा।"

मृजत भुमा हे वजन नी शक्ति हिस्स धुंधामा, "मे डेजे डेजे नी कहणा डेजे धमता घटना डेजे रती?
" मिंग हे डेजे डेजे, "गुदु डेजा चंगन नी निमजे गुदु घटने डेजे नी मह।"

मृजत भुमा हे विव, "मे डेजे डेजे गुदु डेजे अंद्रव दलो धमता घटना डेजे नी निमजे। मे डेजे हे धिवाद दलो नी के डेजे गुदु डेजे अंद्रव घटन मा रती। मे डेजे थरु अंद्रव दलो नी के डेजे गुदु डेजे अंद्रव घटन मा रती। मे डेजे थरु अंद्रव दलो नी के डेजे गुदु डेजे अंद्रव घटन मा रती। मे डेजे थरु अंद्रव दलो नी के डेजे गुदु डेजे अंद्रव घटन मा रती। मे डेजे थरु अंद्रव दलो नी के डेजे गुदु डेजे अंद्रव घटन मा रती। मे डेजे थरु अंद्रव दलो नी के डेजे गुदु डेजे अंद्रव घटन मा रती। मे डेजे थरु अंद्रव दलो नी के डेजे गुदु डेजे अंद्रव घटन मा रती। मे डेजे थरु अंद्रव दलो नी के डेजे गुदु डेजे अंद्रव घटन मा रती। मे डेजे थरु अंद्रव दलो नी के डेजे गुदु डेजे अंद्रव घटन मा रती।
Misunderstanding of Sayad Moosa

Guru Tegh Bahadur was getting the construction of Anandpur done under his own supervision. One day Sayad Moosa, resident of Ropar city passed by Anandpur. Seeing big and tall buildings being constructed, he asked a Sikh, "Who is getting these big palace-like houses constructed?" The Sikh replied, "Guru Tegh Bahadur, who is leading the Sikhs on the path of Guru Nanak, is founding a new city." Sayad Moosa said, "Baba Nanak was a great prophet and a man of deeds. Does Guru Tegh Bahadur have similar qualities?" The Sikh replied, "He has the same great power of Guru Nanak and is an ascetic."

Sayad Moosa asked in great amazement, "Why is he getting these big palaces constructed if he is a recluse? Is he a house-holder or an ascetic?" The Sikh replied, "He is a house-holder as Guru Nanak was." Sayad Moosa said, "I want to meet him and clear the doubt that how a house-holder living in the midst of temptations of this world can shun the love for worldly wealth and be an ascetic." The Sikh took Sayad Moosa to Guru Tegh Bahadur.

Guru Tegh Bahadur seated Sayad Moosa near him showing great reverence and said, "Please ask your questions, I shall clear your doubts." Sayad Moosa asked Guru Tegh Bahadur, "You are a house-holder and constructing big palaces. If you have no love for worldly belongings, why are you getting these big houses constructed?" The Guru said, "Please stay for the night with us. You may go tomorrow. You will get the answer of your question by tomorrow."

Sayad Moosa had his meals in the community kitchen in the evening. The attendant gave him a cot and bedding. He spread the bedding on the cot in a room and went to sleep. It started raining heavily and the gale started. The sound of the rain and the wind woke him up. On waking up, he began to think what his plight would have been if he was out in the open, in this storm. The things such as the cot, the bedding and the room were provided by the house-holders. The Guru spent the money collected from the house-holders for the welfare of all. He has no greed to amass wealth. He is an ascetic in spite of being house-holder. At the time of departure in the morning, Sayad Moosa said to Guru Tegh Bahadur, "The misunderstanding in my mind has been dispelled. I have come to know that these are the house-holders who are the creators of the saints and hermits and providers of food and comfort to all."
अधिभाष देने वेतनी

गुरु देवजी व्यासदेव नी 1665 ई. किव भाषाते इतिहः देवजी साधु उद्यमविधा दिख थाने।
धिष्ठें वेतनी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी देवजी
Victims of Pride
Victims of Pride

During his tour of Malwa in 1665 A.D., Guru Tegh Bahadur reached village Hadiaya. He camped outside the village in the shade of a big banyan tree. Under the shade of the same tree, a man was lying on a cot. He had a high fever and was suffering from scrofula. The person suffering from scrofula has ulcer in the throat due to which he is choked and it becomes difficult for him to breathe. The patient dies in a great agony due to suffocation.

The Guru asked him, "Why don't you go to your house and rest? You are lying here alone on the cot. Nobody even looks after you." He replied, "This disease is ragging in the village. The people are suffering badly. Many have even died of this disease in the village. I don't want the people at home to get this disease from me. So I am lying outside the village on this cot, under the shade of this tree. My people give me food and water here. O' man of God! Be kind to me. Save me from this disease."

The Guru said, "In their pride of high caste, the people of your village have tortured someone poor and innocent, due to which all of you have been afflicted by this disease. There is only one cure for it. The patient who bathes in this pond of the leatherworkers will be healed." Obeying the command of the Guru, that man took a dip in the pond of the leatherworkers by which his fever was gone and the affliction in his throat was cured. He went to his house and narrated how he had been cured by bathing in the pond.

All the people of the village came to know of his cure. The patients of the village began bathing in that pond of the leatherworkers without any pride or hate and were healed. Having got rid of the affliction, all the people of the village came to the Guru and offered obeisance. The Guru said to them, "There is one Lord who is the father of all the rich and the poor, those of high and the low caste. So it is not right for the high caste to hate the untouchables. All those who earn their livelihood by honest labour are equal. One who hates others inflicts suffering on himself in the way you were suffering due to hate." The people of the village resolved that they would not hate the untouchables in future. The villagers converted that pond in a pool naming it "Gurusar" and constructed an inn near the pool for the travellers' comfort.
उभये उं वेळहा

गुड़ देंजा चरणार ही भांजने के सख्त दो बाणी में पढ़ते पुस्ते। पढ़ते दो बाणी खिल भांजने हुए गुड़ नी ही सुई दी पढ़ियाघा, “बाजी, रिम पढ़ते खिल वेदी गुड़ तथा दो मिश्र विनिमय दे जाइ?” रिम हुए दो पढ़ते खिल, “बिहिक लिनिकक भांजन है।” गुड़ नी ही सुई दी विन, “मारे रिम युं बंति के विन देते वुड़ू अभिनय ने अखे उद्धू बुझा दिवा है।” रिम भांजने लिनिकक दे गुड़ नी परबुस्ता दे हे अभिनय।

रिम सिद्ध हुए आ वे गुड़ नी दुं चरण-चंद्रक बोली बेतड़ो बोली, “उमे भरे खत चले वे विवास में चले। मेरे आगे भांजने ही भरे अपने खिल ही भिनडी वड़ा वे घरी सहस्री बघाना आ सचहा।” रिम हुए खिल दो भिनडी वड़े वे भैन भांजने वड़ा दिवा है।” निविनिनय गुड़ नी परबुस्ता ने हे भिनडी वड़े वे भैन भांजने हुए रहे है वे रेत दिवा पुस्त विना। रेत ही भिनडी बोली ग़ाई, निविनी रिम दो भैन हुए अभी बढ़ि। अभी भिनडी रेत रहे गुड़ दा भांजने ही भैन ते विना। अभिनय भांजने अभिनय विनिक खेल दें रेत दे गुड़ नी खिल पुरा टोम खेल विना; निविन हुए नदन्त तरस गुड़ दा भांजने अभिनय विनी ही।

रिम सिद्ध हुए खिल दें हेप्ट दह दुं वेदी वे गुड़ नी दी पुदा पेशा बोली। गुड़ नी ही हेरे सुई दी विन, “बाजी मियाग, ए उमजु दी दहचड़ दिवारण है। रिम हुए खत उद ना भजादी। मेरे उमें पर दिच हिम दो हेदे वले ते अह दिच बोतलीन है दर रह नाटावी दी आ नारेदी।”

रिम रेट दिच अभिज ही दहचड़ अभिनय हे भैन भांजने ही विकल दर नाटावी दी बुझा देश। बाजी मी, विनिक उभये दह दह भांजन तसा। रिम हुए खत दिच अभिज दिच रेन हर नाटावी करार हुए सिद्धे कि चुमान, देंजा, मदन अभिनय हर रहे दरभ निरुष हुए मारे पर दहचड़ दरभे। दिच ही उमजु दा भांजने अभे भर दिच दुसन्ना हर्षितिया दर्षित है, बेतड़ो दी दुर्ग; मेरे दिच दिच हिम दूत मारिया अधिन है। रिम हुए खिल हेरे दिच हिम दूत विनिक है। रिम हुए खिल दिच दिच ही दर्षित दर्षित है। रिम हुए खिल दिच दिच है अभिनय धीरन भैन दिच है।

गुड़ देंजा चरण नी हे अपने सिद्ध हुए रिम ही दहचड़ ही भर भांजने ही, विनिक उभये दी दहचड़ हुए सिद्धे हे विने भैन अभ्याहित दी दहचड़ नीडा मारिया है दर भैन दुसन्ना हुए गुड़ अपने सिद्ध हुए दिच दूत विने दे भवे तर हि दिच दुसन्ना है अभिज देंजा दिच पेटा विना है।
Prohibition from Smoking

During his tour of Malwa, Guru Tegh Bahadur reached village Barna from Kaithal. He inquired of a man outside the village, "Brother, does any Sikh of Guru Nanak live in this village?" He replied, "There is one farmer who is Guru Nanak's Sikh." The Guru said to him, "Please go and tell him that your Guru is outside the village and calls you." That man went and brought the farmer to the Guru.

That Sikh came, touched the feet of the Guru in reverence and requested, "Please honour me by going to my house and make yourself comfortable there. I shall be back in a short time after getting my fields measured by these men. They are to measure my fields to calculate land revenue payable by me." Taking leave of the Guru, the farmer went to his fields with the waiting men. The fields were measured and the measurement came to half of what it used to be in the previous years. This resulted in the land revenue coming to half. Seeing his taxes coming to half, his belief in the Guru was complete because by the honour of seeing the Guru, his land revenue was reduced to half.

That Sikh, served the Guru with great devotion on his return from the fields. The Guru said to him, "My dear Sikh give up the use of tobacco. Do not even touch it. If you bring it in the house, not only disease but poverty also will harass you."

In those days smoking was increasing not only among the rich but also among the poor because tobacco was cheap. Tobacco does not act like other intoxicants such as hump, cannabis or alcohol which have a sudden benumbing effect on the mind and which were forbidden by all religions at that time but not tobacco. However it effects the body and mind as badly as the other intoxicants do. No other religion except the Sikh faith has prohibited the use of tobacco. All except the Sikhs adopted it. Its demand was increasing day by day. To meet the demand, people had started its cultivation.

Guru Tegh Bahadur had not only prohibited his Sikh from smoking but had also asked him not to touch it, because if the use of tobacco could bring disease and poverty to a Sikh, how could the Guru, who wished welfare of everybody, allow his Sikh to produce tobacco in his fields for others.
घरेलू टीवी देखने की चपेट में आ गई है। इस वक्त वह हर काम के बीच भी टीवी का जीवन जीता है। बेचेना चाहता है लेकिन अब जीवन में बदलाव हुआ है।

दिनदहाड़े वह सुबह के दौरान बास्तव लेख में किसी सामग्री का लिखना शुरू करता है। उसके बाद उसने बिना अनुभव के टीवी का देखना शुरू किया। उसके दौरान उसने निरंतर विवादों के बारे में चिंता की है। उसके बाद उसने टीवी का देखना अंतिम रुपरेखा का साथ दिया。

उसके बाद उसने बीतने वाली दिनों का लेखन शुरू किया। उसके दौरान उसने निरंतर विवादों के बारे में चिंता की है। उसके बाद उसने टीवी का देखना अंतिम रुपरेखा का साथ दिया।
Happening at Thanesar
**Happening at Thanesar**

Prohibiting people from the use of tobacco at village Barna and showing the right path to those gone astray, Guru Tegh Bahadur reached Thanesar. There he camped on the bank of river Saraswati. Setting everything he got the musicians to start singing of hymns and asked the Sikhs to prepare food and serve it to those coming for an audience. It was the day of solar eclipse. There was a great rush of people on the river bank. They wanted to wash away the effects of their sins committed in the past by bathing in the river.

Even after the start of the solar eclipse, the musicians continued reciting hymns and the meals in the community kitchen remained being cooked and served without any break. The needy went on taking meals. Neither the Guru nor the Sikhs paid any attention to the eclipse. The Guru or the Sikhs did not go to the river to bathe specially during the eclipse. Seeing Sikhs taking meals, some Brahmins came to Guru Tegh Bahadur and said, "The solar eclipse is on. Please go and bathe in the river at this auspicious occasion to wash the effects of your sins committed in the past. Also ask your disciples to become pure by bathing and washing their sins."

Guru Tegh Bahadur said to the Brahmins, "It is not true to say that the curse of the sins ends by bathing in this river. The misdeeds done cannot be washed by bathing in this water. You may wash a bitter melon with water as many times as you like from outside but the inner bitterness like poison remains in it. In the same way the curse of bad deeds remains with you even after bathing in the river. The result of bathing in this river can be bad instead of being good when the person bathing may start thinking that the sins committed by him upto now have been washed away and he will again bathe next year and get rid of the misdeeds done this year. Thinking this way he may do still more wrong. Thieves and sinners do not benefit from just bathing in this river unless they resolve not to steal and sin. Ascetics and saints are always pure as they do not do misdeeds, so there is no need for them to bathe in this river."

The Brahmins asked, "How then can the curse of the sins be washed?" The Guru replied, "It is the name of the Lord that can save one from the wages of sin. By obeying the commands of the Lord the curse of the sins of the past is destroyed and there are no ill effects of the future deeds." After getting this reply from the Guru, the Brahmins went the way they had come from.
Meeting with Aurangzeb
अवेलासेव राज भाषावाद

दिल्ली का गार्डन अवेलासेव, तभ निगम बुध गुलाबकुमार नी नाम से वर्षभर लेख बूबिन भने। भुज्ज ही गुल्ल देजा घास्त्र नी दू हरि नामनाम लिखित हूँ वनवाना सबड़ी दिल्ली मंदिर। गुल्ल नी दिल्ली दिरिंगटिंग भूत हस्केर दा देखा बत के पर, तब अवेलासेव रा मुराद दे दे आश्रम के अन्तर्गत, 1 दिसंबर, 1665 से। भुज्ज ही दिल्ली दिरिंगटिंग भूत हस्केर दा देखा बत के पर। मर्ज दे जल सवारिए दे दे दिपह राज दिल्ली बूबिन गाए।

गुल्ल ही देजा घास्त्र नी दे दिल्ली दिरिंगटिंग भेड़ दि रिंगटिंग, दूरे भिंडस्के दे मिल दे दिंगटिंग भेड़ दे अद्धित दीड़ी दिल्ली मंदिर। गुल्ल नी अवेलासेव दे मुराद दे हूँ दिल्ली देजा घास्त्र दे स्थान दि देजा घास्त्र दे देखा बत के पर, तब अवेलासेव दा सबड़ी दे दे आश्रम के अन्तर्गत, 1 दिसंबर, 1665 से। भुज्ज ही दीड़ी दिल्ली दिरिंगटिंग भूत हस्केर दा देखा बत के पर। मर्ज दे जल सवारिए दे दे दिपह राज दिल्ली बूबिन गाए।

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Meeting with Aurangzeb

Aurangzeb, the King of Delhi, had witnessed the miracles performed by Ram Rai and Guru Har Krishan. He sent Alam Khan Ruhela to bring Guru Tegh Bahadur to Delhi to show him some miracles. At that time Guru Tegh Bahadur was on tour of Malwa region and was at village Dhamtan, when Alam Khan Ruhela reached with Aurangzeb's message on 1st November, 1665 A.D. The Guru accompanied him to Delhi, holding congregations on the way as before and setting people on the path of truth.

Ram Singh, the son of Raja Mirza Jai Singh, made arrangements for Guru Tegh Bahadur's stay in his palace during his sojourn at Delhi. The Guru went to the court of Aurangzeb on his invitation where he was seated on a sandalwood seat with great reverence. After Aurangzeb asked him to show some miracle, the Guru replied, "To show a miracle is to claim parity with God. God has given you the sovereignty of India. It becomes of you to consider all religions as equal. Rule with justice, humility and kindness. The subjects are like cows and goats. The more you nourish them the more milk will they yield. The King who harasses his subjects destroys himself. There is no place in the house of God for those who indulge in oppression and tyranny."

On hearing the reply of the Guru, Aurangzeb said, "I wish that only one faith—Islam, may prevail in India so that conflicts on account of religion may end. If you embrace Islam, I shall give you a large estate and make you the supreme religious head of the country." The Guru replied, "The riches of the world are of no use to me. Iron and gold are of the same value to me. What would I do with the religious leadership? These conflicts are not created by religions but are the outcome of jealousy. Religion is only a way to reach the Lord. In my opinion, every living being has a right to reach Him according to his own belief because faith is the privilege of every individual. It relates more to the soul than to the body. If God does not like Hindus, he would stop blessing them with children."

After exchange of views in this way, Aurangzeb was satisfied that Guru Tegh Bahadur was a holy man in tune with the Infinite. He has no love for the worldly wealth. He passed orders, "The Guru can go wherever he likes. There is no restriction on his preaching."
गुजरात विद्या दिग्बीणी

गुजू उदा शाखात्त सों हे खिल्ली शे वर्षामान अन्वैतिक तू हिरस्त थिंढे पुलक रेखा दा देवा बुध वर दिंढा। गुजू नी खिल्ली दे बंध वे काम रहिये आधिकारिक थिंढे अई नरियल दे हिंढां तू मां निवार खिंडे रे आज्ञा दुवॉ ने, सिंगे दुसू भर्ती बजने तू मर दिंढा दिंढे।

भाषी बांगले बहे भोजे एं गुजू नी दे दस्तान दी उम्मीद सम्मानी हैठी शी मे। तम तेंत दूष गुजू का निवार या वे अद्वैत वास्ती शी, "ते माँज नामाज, भे आपने उंगर रहस बांडे ये आज्ञा दा निवार बीमा सभा सदस्य वात वे भे भत दी क्रेढ़ा पृथिवी बाने।" भाषी बांगले, गुजू नी तू अपने भुज दे रक्तसरी भने पछे देख दे गढ़ो ठुम्बू दौन होइ। हूम से कितने शानत हुदे ये दी गुजू नी दी आपने तैले बुड़ मेड़ा बीनी। गुजू नी हूम धुम दिन भ्रोड़ा दे दिंढा के। हूम या सिंधे गुजू नी भाषी बुजने पान दे कल, भाषी बंदु "भाषी घरद" दे सा राह बुमां सन।

गुजू नी आने आज्ञा दी मर विच दिंढा भर्ती देने दे ब्रोडूर दिंढा दिंढा गीयो हे भा ये गुजू नी गौरे बेतड़ी बीनी, "भेद पाती मिलायाम करत वा दिंढा है। भेद के भे बेहे दिंढा सिंहिकाने तू हूम दें का दिंढा है। गुजू नी, मरे देख दिंढा जवन हूरे। हूम तू आपही पाता बुड़ हुँ दे समय दे दिंढा नखु दिम उठुँ दें हूं दें का आज्ञा हूम दे दिंढा नखु होइ। हूम दे दृढ़ सने दिंढा जवन हूरे बांतू बंदो या दि तैले दी लीण ठेंगरे भीतरी।" गुजू नी हूम वीशी सी बेतड़ी भने वे हूम दे पाती दू दिंढा सिंह देने वा दिंढा का बुड़ भिड़। गीयो दे वाजी दे दीवार दिंढा दिम वे गुजू नी तू या दी अँडवर राह भाषावर बीनी।

गुजू नी दे हूम तू पुनिशा, "अणी हाटली गावी है वि दू मिलायाम करत बता नगर दूही है। दी दिंढा में है?" हूम दे हूम दिंढा, "भेदी वा दृढ़शी मां बिंदी है। भे वेंह तू पाण्डु नगर दूही है। मिलायामी बांतू हे विच वेंह तू पाण्डु लक्षी मिलायाम दा निवार वर्तम नब तान नती है। नब उंड़े भे भास्ते वेरे धरे भे भे पाती दिमोजोउ उदें भे भे दिंढा मिलायाम दा भखर बांपण बनेगा। हूम से रें वेंह तू यो मर शबद।"

गुजू नी हे बिंढा, "झल, नरे तू दिंढा वांछम तू हूम वे चाल नेतेगा उंग दिंढा ली देख-बढ़ा बेंट बनेगा। उंगे प्यार दूहार तास दी बेंट ली हूंड उंगे तास दी तोली। भेंड ही बुड़ दूहा वर्तम शी तू दिंढा तिलिस्मोबाही दे दटसोळे धार्मिक भे दिंढा तू भागा वे गनेगा। भै, मिलायामी बी उंगे तास दी तोली। भेंड हूं पाण्डु दा दिंढा चंका कूंब विच वांड-वांड हूं दे चले नगे। दूहा हूं पाण्डु चंका हूंमा गुड़ भंडरे दे हूम ली गता वने। सनचन्दमे दी चेत बुड़ी बने। मिलायाम दा निवार नाव वे भे प्यार दा दिमाना बने। हूम उंग तिलिस्मो दिंढा बांतू दे हूं तू दे उंग मर सीतार बनेगे।" गुजू नी हूम सिंहिका दी हूम तू भाषा दे गधे। हूम दे मिलायामी घटना दा निवार दिमाना दिंढा भे मात देंड देवा गुजू दा कांड पाठ मर शबद।
Greatness in the Householder
Greatness in the Householder

After meeting Aurangzeb, Guru Tegh Bahadur started the tour of eastern provinces. From Delhi, imparting the knowledge of truth to the people of the villages on the way the Guru reached Agra, where he gave audience to Mai Bhago.

Mai Bhago was an old woman and she had a great desire since a long time to behold the Guru. Everyday, visualising the Guru in her mind, she used to pray, "O true King! Fulfil my desire by accepting the robe made from the cloth spun with my own hands." Mai Bhago was over-joyed to see the Guru standing at her door. In spite of her old frail body, she served the Guru with her own hands with great care. The Guru stayed with her for a month and two days. The place of Mai Bhago, where the Guru had stayed is now known as 'Mai Thaan'.

The Guru was still at Agra when one day a woman came in the morning congregation and requested the Guru, "My husband is becoming an ascetic and is leaving me and three children. Please be kind to us, call him to you and persuade him not to leave us like this. If he leaves us, our children will become beggars and will be pushed around from place to place." Acceding to her request, the Guru called her husband. Reaching the congregation, her husband bowed before the Guru with great reverence.

The Guru asked him, "Your wife says that you are renouncing this world. Is it true?" He replied, "What my wife says is true. I want to attain God. The ascetics say that it is most essential to renounce wealth to find the Lord. As long as my wife and children stay with me, the attachment for wealth will persist. I won't be able to attain oneness with God."

The Guru said, "Brother! Who will take care of these children when you leave them? Your hunger will remain with you even if you renounce this world. To satisfy the hunger you will knock at the doors of the householders and beg for your food. The attachment will remain with you. The way to find God is not to leave your home and hearth but to realise and obey His commands to find Him. Fulfil the needs of the needy. Do not give up wealth but renounce greed for it. You will behold the Lord always in this way while living as a householder." He understood the teaching of the Guru and gave up the thought of renunciation. The family became devotees of the Guru's institution.
Illusion of Malook Dass
भल्लू राम का उठन

भल्लू राम घड़ी लगात नी आये वे चौंद में, फिरंगी आये निच चीरत सगर मिरे ने, वर्तमान में भोज करना भक्तपुर पूरा। दिन भी तित्तै वेलादेवी भल्लू राम चर्चा मी। नज़ेर दूध भोज नी खींचाने जाेंगे वह बगामी भक्तपुर पूरा बाजार में। चूँकि भल्लू नी दे देंगे नांद के साथ देंगे जाेंगे वह अभाव आगे जाेंगे भी। नज़ेर दूध भोज नी खींचाने जाेंगे वह बगामी भक्तपुर पूरा बाजार में। चूँकि भल्लू नी दे देंगे नांद के साथ देंगे जाेंगे वह अभाव आगे जाेंगे भी।

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Moving from Agra, Guru Tegh Bahadur reached Kara Manakpur beyond Kanpur, holding congregations in villages and cities on the way. A vegetarian Yogi, Malook Dass lived at this place. He was very pleased when he came to know about the Guru's arrival because he had heard his praise from other devotees. He was getting himself ready to go to the Guru's camp for an audience when some people returning after visiting Guru Ji, told him, "Some armed Sikhs are accompanying him on horse backs, with deer tied to the back of their horses. It appears as if those armed Sikhs have hunted the deer on their way." When Malook Dass heard this, he gave up the idea of going to the Guru for an audience. He thought, I am vegetarian and the Guru's Sikhs eat meat. They are killers of animals and are cruel. It is not proper for me to go to the Guru whose Sikhs are of this type."

At the time of his evening meal, his vegetarian food was brought to him. As usual he placed the food before the deity and prayed for its acceptance. When he removed the cloth covering the plate to offer it to the idol, he saw meat in the food. He was greatly surprised and wondered where from the meat had come in this vegetarian food. After thinking a lot, he realised, "This miracle has been shown by the all knowing Guru to teach me. The difference between meat and vegetables is created by my mind itself. Meat and vegetables are the same for the deity. He Himself, is the creator of both. He Himself, partakes of both. Then why should I entangle myself in the fallacies about meat and vegetables? I shall go and have an audience with the Guru who knows everything."

The next morning, Malook Dass went to the Guru for an audience. Guru Tegh Bahadur called him by his side with great respect and asked, "Malook Dass! Is there any other apprehension in your mind? Get it cleared today." He replied, "You have dispelled all the doubts of my mind. Please come to my place and give me a chance to serve you."

The Guru accepted the request of Malook Dass. He himself, escorted the Guru from his camp to his hermitage. He prepared meals and placing food before the Guru said, "I am offering food to a living God today. Prior to it, I have been offering meals only to stone idols all my life. With your kindness, idol-worship now seems to me a child's play. With your blessings, I have achieved the goal of my life."
गातू नी वल्लभम दिच

गातू देवा वल्लभा नी, 
महाराज राम देव भव दूर वत वे अराधारमापट तुदे उनें वल्लभम दिचन। सिम वा जयी नरेना बैंक गुरु, मन्दे ओं मंतो दे धुलन वत विता मी। निव दिन अधिकुद देसे दुधे संख्य विच पहरा भले तेहू बालू रत्न वे गातू नी रे पृष्ठम, “बाबू नी, जयी विधिय चलने वें?” गातू नी रे दीन, “निम्भिय रही भव मन्ना दी तीमा भविष्य है। तीम तीमा भव भव छले वे तयी संगने, मनो तीमा धूतुं पह भव देखे वे आदिशी है।” सिम्बे दुतीं दिने हें, निव दिनदिनी बैंक ने नौने धुलन विचित्र मंग तु मे नी मान मान विदा विषय, निव नूतन उब विचित्र है।

बल्लभम दे दूरंदे नये निन्दा भव तीमा दा आदिशा मुदिता उं दूर दूर दूर उं गातू नी रे दुर्बलम करी पृथक दूरे। निव दिन अधिकुद देसे, वोनद परे, निव बैंकी निविध निदुरुम विदा फ़ूटू दिच भा लिभा। दीन रे गातू नी भवो बैंकी बैंकी, “मैं मी दिन देवा उं हुदापूरे। मैं निव देवा भव अविच उं गातू नी रे वीदालीनो तृं गात लिथे प्रस्तु दा वीदालीन वर रा गुभ दिचा।


gātū nī vallabhā dīc

ना महाराज अमाबधु पूर्वालिक वाकवपुर न गाड भयी।

(आदि साहित्य 5 जिला 1005)

प्रथम दी महाराजी धूपेंं बैंकी दा विदा दूर है निभा। गातू नी रे दीन ने दिन, “प्रथम राम दे मुराद राम देव रूँ पृथक ने लिभा है। ने फूं पतिकन रन निसिका देवुं उं दूरुं दिन वे निव देवा ना लकन भवे उं दूरुं पृथक ने देवुं। निव ने नन निसिका देवुं दी दिनसिका पृथक ने निव देवा है। बैंकी दा देवा, गातू नी संवाद दिच राम मुराद राम, बुध दिसने दिच भव दे लिभा भवे उं दूर नारिया वापते ना मिसिका निभा।

गातू नी वल्लभम दिच जी धिरस वह नत बि दिच दिच वस पुंडेंं हे आ वे गातू नी उं महाभ नीला, “आमनी मिसिका उं दूरे उं दूरे जी भवे केस दिस निदुरु बंह दुर्वता है?” गातू नी रे दीन निव, “ने आमनी महाभ उं दूर दूर जी मिसिका वस तवी वजही, विधिति भल भव मूं पंथ देवा; रव, दूप, लेंड, नन भवे अविच ने विधिति वेदिका है। देवुं देवा उं मिसिका रम भव वछर सवर है।”

पुंडेंं दिन, “ने बुध पूर्वालिक दिच लिभिता है, जमी धूपे निःं पुरुषे नदियें न।” गातू नी है दीनिभा, “प्रथम दिच विदिता तवी, वनव भवि है। प्रथाम दीनिभा हैंं वृक्ष रे दूरुं ती जी विचित्र वव वे, दूरुं दूरुं दूरुं ती छलटा देवा है। दूरुं दूरुं दूरुं दिच विचर ववल नववी है, बुध दूरुं दूरुं दिच पैंला देवा वव दिच है।” निव नूतने वे देवा नमे दूर वव वे, दृष्टं दारा मृत्यु रे वे रथम हूंते।
The Guru in Banaras

After dispelling the doubt of Malook Dass, Guru Tegh Bahadur reached Banaras via Allahabad. There Bhai Jwehri Mall had been preaching Guru Nanak’s teachings for a long time. One early morning, seeing underwear and other clothes in his hand, the Guru asked him, "Brother! Where are you going?" He replied, "O my true King! I am going to bathe in the river Ganges." The Guru said, "Society of the holymen is the place of pilgrimage for the Sikhs, not the river Ganges. They do not go to the Ganges, the Ganges flows to them. The Ganges has come to you at the place you are now standing. You may lift the stones and see it for yourself." When Bhai Jwehri Mall removed the stones, clear water like that of the river Ganges began flowing, which flows even to this day.

When the people of Banaras heard of the Ganges coming to the Sikh, they started coming for an audience with the Guru from far and near. One day at the time of the morning recital, a leper crawled to the congregation. He prayed to the Guru, "Please rid me of this disease. I am suffering a lot due to this disease." The Guru asked the musicians to recite the following hymn:

The name of the Lord is the eternal source of comfort.
Reciting of which by devotion caused deliverance of Aja Mall and Ganika attained realization. [Raag Maru M. 1. p.1008]

At the conclusion of the hymn, the pain of the leper was gone. The Guru said to him, "Listening to the praise of the Lord has cured you of the pain. Had you remembered earlier, you would not have got this disease and suffered. God Himself, has preserved the honour of those who have kept Him in their minds." By listening to the holy Word, the leper was cured in a few days and went back to his place singing the praises of the Guru.

The Guru was staying at Banaras, when, one day, some Pandits came and asked, "Why does a man run after bad deeds in spite of his wisdom?" The Guru replied, "If the man is guided by his mind, then his wisdom is of no avail because mind is surrounded by the five thieves—lust, anger, greed, attachment and ego. Only the Name of God can save one from these thieves."

The Pandits said, "We read daily what is written in the scriptures." He told them, "In faith it is your deed that is important, not your readings. Reading the scriptures, understanding them and moulding your life accordingly is the real faith." Getting many doubts cleared, the Pandits returned happily.
रामी हैंगु ली रिहान्दा

Courtesy of Bhai Pha
उपरोक्त दगुड़ी लिखता करना

गुड़ु उड़ा उड़ाता नहीं रहता वे चलने वेल मानव कालिविद जूड़े, सिंचे गुड़ु बह दर भलपात्र दगुड़ी करता थी। दुम ते आपत्ति नहीं भलर घटकी गलते, धावत दर स्वरुप घटक दोर अर्थ अस्थित घटक दगुड़ी किलक देख। दुम ते दूधा स्वरुप भी दंडन दिखाता देखे दुबु दूधा दिख उड़ा तब था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था।

दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था। दुबु दूधा दिख बिंदु दंडन नहीं देखा था।

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Leaving Banaras, Guru Tegh Bahadur reached Sasram city where Phaggu, a devotee of the Guru's institution lived. While constructing his new house, he kept a very wide front door and a large courtyard. The people seeing the wide door and large courtyard asked him the reason for it. He replied, "When the Guru comes to my house, he may not have to dismount from his horse but enter straight into the courtyard. This large courtyard is to accommodate the devotees who will come for his audience."

Someone hearing this said, "Your Guru is far away in Punjab. How can he come to this city?" Phaggu replied, "He knows everything. He can read the feelings in my heart. He is sure to honour me by setting his feet in my house."

The day came when the Guru entered the courtyard of his house, riding, to fulfill the desire of his Sikh. Phaggu was overjoyed to see the Guru. Phaggu spread a bed and requested the Guru to adorn it. Devotees began to gather in the large courtyard for an audience. Phaggu offered the tithe and other presents brought by the devotees and paid obeisance. The Guru asked Phaggu, "Has anything brought by a Sikh been left out?"

Phaggu was taken aback at this question of the Guru. He had always sent the collections from the Sikhs to the Guru and the money and material collected afterwards was being offered now. When Phaggu did not reply, the Guru asked him, "Bhai, where from has this ber tree laden with fruits standing in front of your door come?"

Phaggu recollected the fact after the Guru had told him. He said, "Respected Guru, once I went to the house of a Sikh to collect tithe. That Sikh had nothing in his house to offer. His wife said, 'Bhai, please come again sometime. You will get whatever we may afford.' I said, 'I won't go empty-handed.' She said, 'I have only got this rubbish. You may take this.' I said, 'Please put it in my bag.' She put the rubbish in my bag. I brought it to my house and washed it. I found a stone of ber in it which I planted. It is my fault that I did not send the fruit of this tree to you."

The Guru said, "Phaggu, you have adopted Sikh thought completely. I am very pleased with you. You did not mind the shortcoming of a Sikh. It is Sikhs like you who are nourishing Sikhism from a seed to a big tree with their devotion."
गाजा के भड़हसी घुफाहट

गुज़ देखा गइस्ट मूंग नी हिँड़ू दे भर हो गइस्ट पूरी बत वे गाजा समाज पड़े। आप
tे बखुबू तरी विष्ट गइस्ट भर मूंग देने वोड़ा। गाजा दे घुफाहट मूंग दे सेंड़
है वे गुज़ नी पाढ़ पूछ गाजे अबे परिज्ञष तही बेटी बीजी। गुज़ नी ते देखा थः
पूंग दे सेंड़ निष्टारा वे मंचे ताब हे गुज़ विच बढ़े सर दी पेड़ा बीजी, निम दे
परिज्ञष तार नाम भरत दे गाजा पुरब ने निंदे द उज अबे पृथ्वी गाजे वे सांढ़ी है।

घुफाहट रेत हिमा वि गुज़ नी सेंड़ परिज्ञष तही विमाल तजी उः देखा थः गुज़ नी
हूं अपरे पिंडवं राजक। पिंड वड़िटुड़ दी बेटी बीजी। पिंड वड़िटुड़ मिठ्ठे विच
विंग पुड़टी तीत बसी आ तजी है, निम किस नेंदा दे आरे दे बेकरे घटा वे, घुफाहट
मभी पुड़ा पड़ बचरा वे अबे हित देखा सेंड़ा पृथ्वी हूं मस्तु तही विच पर पिंडा कंचा
है, निम ईं पहरी विंग दाय रहे सीत अप नांदे रुः। पिंड वड़िटुड़ दाय अभ्यास
है वि निंदे दे बेके देखा दे किकेतरा नाम विंड-शेव विंग पूछ गाजे उज निंदे वि
घुफाहट देखा हूं लेरे रुः।

गुज़ नी दे देखा हूं बिरा, “ताहे पिंडव उं भांलिं ती मैरविन विच उजः। देखा हूं
पिंड आरे दे बेकरे दी ईंग तजी। मने देखा पिंडवं विंग उजः देखा हूं बेके दी
उः प्लेरिटुड़ ठोळ तजी है। उः के भर बाज़ा है वि निम दे तिम तरी विच चैत पर
विंग हूः हे देखा उज नांदे रुः। हिंड उः मराई पिंड वड़िटुड़ तरी विंग बलिंग रुः?”
देखा विरा, “उः मराई बलिंग रुः। मने भरी है अभी भरे पेट
विंग बलिंग भर हो ये बेके विंग बलिंग?” गुज़ नी दे देखा हिमा वि देखा हूं भर
विंग हूः दी किकेतरा नाम बुझ ती दी देखा रुः। देखा हूं उः मराई भांलिं ती मैरविन
“उः के भर हूः बुझ उज वें विच भांलिं ती दे को रुः। रुः के भर हूः सेंड़ा विच
बेके रुः दर अभ्यास है।” घुफाहट भांलिं ती वे धूः हो गाजे।

गुज़ नी गाजा दे पादे नितिन हूः सेंड़ा रुः सेंड़ा वें भर हो तरी हूः धूः वें गाजे है। धूः
तरी बाजे देखे घुफाहट देखा नी भांलिं आ वे विरा, “मराई भूः किस तरी विच दिमालूर
वें रुः, हूः मने भरी भर हो तरी हूः सेंड़ा रुः।” गुज़ नी दे विरा, “तिम तरी विच
दिमालूर वें भर हो तरी हूः बेके भांलिं ती दे जी हूः। नीमे तरी विंग तरी भर
रुः दी वें वें भर हो रुः भर हो तरी नांदे रुः। वें भर हो दर रुः सेंड़ा विच
बेके हूः हे मराई दुःधुः दे गाजे नांदे रुः।” गुज़ नी दे वें भर हो तरी
धूः विंग दे वें भर हो तरी नांदे रुः।
Selfish Brahmins at Gaya
Selfish Brahmins at Gaya

Having fulfilled the wish of Phaggu, Guru Tegh Bahadur reached the city of Gaya. He set his camp at Bahmini Ghat on the bank of river Phalgu. The Brahmins of Gaya came to the Guru with the sacred thread and requested him to wear that. The Guru urged them to shun the cotton thread and get stringed in the thread of the True Name by which the pangs of birth and death come to an end and union with God is attained.

When the Brahmins saw that the Guru was not convinced to wear the cotton thread, they requested him to perform the 'Pind'. Filling 'Pind' is an old rite prevalent in Hindus in which balls of barley flour are made and after ritual and incantation by the Brahmins are thrown in the Phalgu river where those are eaten by creatures living in water. The person performing 'Pind' believes that the balls thrown by him, have reached his ancestors in the next world as told by the Brahmins.

The Guru said to them, "My ancestors are already in the Sach Khand (the place of the Lord) and they do not need these balls of flour. It is not right to call them like evil spirits when they are one with the Lord. It is your belief that the ancestors of those who set feet in this river attain salvation. Why do you ask us to perform Pind?" They said, "What you say is true. If we don't adopt these tricks, we won't be able to earn our living and bring up our children." The Guru came to the conclusion that these Brahmins had no interest in the welfare of the people. They only wanted money. The Guru gave them money and said, "I am giving this money out of pity on your condition. Do not consider it as an offering on account of charity or virtuous deeds." The Brahmins were pleased on getting money.

On his way from Gaya to Patna, the Guru began to cross the river Karam Nash. Brahmins sitting on the banks of that river came to the Guru and said, "You should bathe in this river as the effects of misdeeds of the one who bathes in this river come to an end." The Guru said, "A dip in this river has no effect, what-so-ever towards the destruction of the effects of previous misdeeds. The effects of misdeeds are destroyed in the company of the holymen where praises of the Lord are sung. From now onwards this river will be called by the name Kukaram Nash (destroyer of misdeeds) instead of Karam Nash (destroyer of deeds). By the word of the Guru that river is known as Kukaram Nash since that day."
पटले सा बाबसी नागर।

Bhai Jagta of Patna
पहले का बाह्य समाधान

गुरु उदास महाराज ने अप्रैल 1666 वर्ष के पहले हिंदुस्तान में ईस्लाम के प्रवर्तक विवेक निविदा को गोयाल निवास के बाहर मूर्ति विहारी दीर्घाम मिश्र पहुंचने का आदेश किया। यह अद्वितीय विचार उस समय उसने बनाए तथा उसे समय अभिमान था। गुरु ने उन्हें बुध व्यक्ति का बनाने का इच्छा दी। दूसरे अवसर और दोस्त तथा दोस्तों के साथ मुख्य विविधता दिखाया। गुरु ने उन्हें बुध त्योहार शुभांग के जन्मदिन पर जगत का आदर करने का आदेश किया। दूसरे अवसर तथा दोस्तों के साथ मुख्य विविधता दिखाया। गुरु ने उन्हें बुध व्यक्ति का बनाने का इच्छा दी।

गुरु ने उन्हें बुध व्यक्ति का बनाने का इच्छा दी।

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Bhai Jagta of Patna

Guru Tegh Bahadur reached Patna in May 1666 A.D. He camped in a garden which had withered due to some unknown reason. With the benign presence of the Guru, the withered garden became lush green. When Rahim Bakhsh, the Nawab of Patna heard of the revival of the garden, he himself came to see the Guru. The Guru asked him, "Whose garden is this?" He replied, "It is yours." From that day that garden is known as 'Guru Ka Bagh' (the garden of the Guru). A Sikh, Bhai Jagta came for an audience with the Guru in that garden. He requested the Guru and took him to his house. The house of Bhai Jagta, where the Guru set foot is now known as 'Gaow Ghat.'

Bhai Jagta ran a sweet shop in the city. He used to get up early in the morning and after taking shower and recitation of Gurbani (teaching of Gurus), put on his overall to prepare the sweets for his shop. His overall always looked greasy. People thought that he never took shower and never washed the overall. Any needy who came to his sweet shop was served with heart and soul and his need was fulfilled.

As usual, devotees used to assemble in the house of Bhai Jagta for an audience with the Guru. One day someone said to the Guru, "You are staying in the house of this man who never takes bath and never attends any congregation." The Guru said, "You are not aware of the reality of this man. He neither takes bath nor does he attend the company of holy men, perform worship or recitals just to show off. Whosoever has any doubt about his daily routine may stay for a night with him and dispel his doubts. He recites the Name of the Lord daily. He takes bath and serves the poor out of his earnings by honest labour. Bhai Jagta is not a hypocritical Sikh. He is a perfect Sikh." The Guru dispelled the doubt of everybody.

As the number of devotees increased, the Guru took abode in the bungalow of Vaisakhi Ram where one day some Yogis came for a discussion with him. Their leader was a big landlord. He was very proud of being rich. The Guru said to him, "Before anyone starts calling oneself a 'Yogi', it is essential to know that who is called a 'Yogi'. He is not a 'Yogi' whose deeds are those of animals. Always entangled in lust for wealth and who indulges in discrimination of rich and poor. 'Yogi' is one who may tolerate criticism and not be proud of his praise. Gold and steel both are same to him and his mind does not waver in adversity." Hearing these qualities of a 'Yogi' from the Guru, they were ashamed and went back.
बांटनी का यथा

गुरु डेसा बण्डसर नी भाग 1667 ई. दिन धर्म ने डिं बंध वे बढ़ा जन्ने, सिंह दर्ती तंग, गुरु अहंकार नी तीनों यथार्थों उक्तियाँ 22 पुस्तक भाषीयाँ दिखा। रिं ने धर्म रस करे ड्यू यहुं धुर विना। गुरु ने बताया करे वे खिल यदू धुर देखे। गुरु ने बताया करे वे खिल यदू धुर देखे।

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Religious duty of the Kshatri
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In March 1667 A.D., Guru Tegh Bahadur arrived at Dhaka from Patna. Bhai Natha was looking after one of the twenty-two preaching centres set up by Guru Amar Dass. He was very pleased to see the Guru. At his motivation devotees began to flock everyday from far and near. The mother of Blaki Dass who was at service of the centre before Bhai Natha, was one of those devotees who came to visit the Guru everyday. One day she requested the Guru, "I want that I may get your portrait drawn before you leave this place." The Guru granted her permission. A famous artist of Dhaka started to prepare the picture. He was able to draw all the other part of the Guru’s body but when he came to draw the face, his brushes stopped moving. He could not trace his face. The Guru took the brush from the painter and drew his face himself. That picture is still kept in the Victoria Museum of Calcutta.

The Guru was still at Dhaka when Raja Ram Singh, sent by Aurangzeb to conquer Assam, reached there. In those days magic and witch-craft was very much in vogue in Assam. Everyone was afraid of going to Assam. Raja Ram Singh had great faith in the Guru’s institution. He requested the Guru to accompany him on his campaign of Assam so that sorcery and witch-craft may have no effect on him. The Guru encouraged him and said, "You need not fear. I shall go with you." When they arrived near the river Brahamputra, the Guru got a raised platform made by the soldiers near the bank and set his camp on it. Now there stands Gurdwara Damdama Sahib. The Guru saw that the water of Brahamputra was rising. He told the army of Raja Ram Singh to pitch their tents at a higher place, away from the river. On the other bank of the river, the army of Raja Chakkardhawaj had set up their camps. The water of the river rose at night but caused no damage to the forces of Raja Ram Singh.

An informer of Raja Chakkardhawaj reported him, "The rise of water in the river caused no damage to the forces of Raja Ram Singh as Guru Tegh Bahadur, the ninth descendant of Guru Nanak, is accompanying him." Hearing this, Raja Chakkardhawaj came to the Guru. The Guru told those Rajas, "You both are Kshatris. It is a religious duty of a Kshatri to fight for faith and not to kill brothers or shed the blood of the poor." The teaching of the Guru had such an effect on them that they became friends. Agreement on the demarcation of borders was reached. After that the Guru returned to Anandpur in October 1670 A.D. via Patna.
The Way to Peace
फिर किसी भी प्रतिकृति देखिए तो दीर्घ विचार गुज़र उसे अन्य समय यदि हाथ धरने का, "उसीं प्राप्त हुए भी दिखाये। चुकिन्द्र यदि गुप्त हो जाता हैं। किम उन की बात की है?" किम ने चुटका दिया, "बात नी, यह वे दो-दोपालै डीवियर जो नींबी हिस्सा के चार भी उत्सव के साथ साथ करते थे। तिसरे दिन वे चुकिन्द्र गुप्त उसी हमारे जी नींबी हिस्सा के चार भी उत्सव के साथ साथ करते थे। तिसरे दिन वे चुकिन्द्र गुप्त उसी हमारे जी नींबी हिस्सा के चार भी उत्सव के साथ साथ करते थे। तिसरे दिन वे चुकिन्द्र गुप्त उसी हमारे जी नींबी हिस्सा के चार भी उत्सव के साथ साथ करते थे। तिसरे दिन वे चुकिन्द्र गुप्त उसी हमारे जी नींबी हिस्सा के चार भी उत्सव के साथ साथ करते थे। तिसरे दिन वे चुकिन्द्र गुप्त उसी हमारे जी नींबी हिस्सा के चार भी उत्सव के साथ साथ करते थे। तिसरे दिन वे चुकिन्द्र गुप्त उसी हमारे जी नींबी हिस्सा के चार भी उत्सव के साथ साथ करते थे। तिसरे दिन वे चुकिन्द्र गुप्त उसी हमारे जी नींबी हिस्सा के चार भी उत्सव के साथ साथ करते थे।

बात किसी भंडारी दी बात नी वे भुलो त्वर छलो है। तिस बात नी वे भुलो त्वर छलो है। तिस बात नी वे भुलो त्वर छलो है। तिस बात नी वे भुलो त्वर छलो है।

उसीं प्राप्त हुए भी दिखाये। चुकिन्द्र यदि गुप्त हो जाता हैं। किम उन की बात की है?

पिंड किसी भंडारी दी बात नी वे भुलो त्वर छलो है। तिस बात नी वे भुलो त्वर छलो है।

बात किसी भंडारी दी बात नी वे भुल की है।

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The Way to Peace

One day Guru Tegh Bahadur noticed the presence of Narain Dass in the morning congregation after many days. The Guru asked him, "You have come in the congregation after a long time. What is the reason for it?" He replied, "Respected Guru! I was busy at home. All the responsibility of running the family rests on me. My two sons are young enough to do farming but they are happy to remain idle. On the other side, they are ahead of everyone at the time of meals. My wife died two years ago with whom I could share my troubles. Now I am alone. To make both ends meet, I also work in the market. My savings are dwindling. The worry is telling upon me. I cannot sleep due to worries but my sons sleep very soundly."

The Guru told him, "Nobody can either take away the happiness of other nor give peace to anyone. When one starts thinking wrongly, the mind becomes restless and loses sleep. Caught in love for your children, you have started to think wrongly. You have done your duty. Let your children take care of themselves. Take up the service of the common men to attain peace because service destroys ego. Do not take untruth for truth. Everyone you see will perish one day. Wealth, material and children will be left behind one day. Do not think true to be untrue. You have to go one day." Acting upon the advice of the Guru, he entrusted the responsibility of the family to his sons and started living in the Guru's institution for the service of humanity.

One day the Guru was walking on the bank of the river Sutlej, when a Brahmin came and said, "I have been performing worship and recitals since long. I have not attained peace." The Guru said, "Worship and reading of scriptures are the outside deeds. If you do not think over what you recite, it does not stay in your mind. When the mind is engrossed in the illusion of worship and recitals, it considers understanding of the scriptures useless. Worship is the first step to realise the Truth while reading scriptures is the second. If you do not want to go beyond these two steps, how can you realise the Truth or attain peace. Start thinking over what you read and take the third step towards realising the Truth. Contemplation takes you to understand yourself and the illusions of this world. Mould your life according to the teachings of the scriptures to attain peace and realisation of the Lord." The Brahmin said, "This is very difficult. I shall not be able to mould my life according to the teachings."
वसमभीति भंडवं दी हितिभाषा

अंत्वाजातिः से आपते उगां दुम्भगी अभवते जै, धिः जै नेचु दिष्ट या जै, 31 तारात, 1658 धी. तू आपते उगां पराप्ती रेष्ट दी सम्भ पूरी वीजी। दृष्ट पिंडे हृस्ते अति भंग वर्त्तो उजेहे निंगड़े भैंगे दे मंदिरावं वाप्तम वर दिष्टु, निम गरु दृष्ट दी हिमसंजी भुतवं दिस्त भंदवहरी तेजी। वरहानी ली वर्तम पेट लती, दृष्ट ते भीतर धीता विले दे राप्त ताम पूरव्र हिमसंजी तेजी दे अभमास लोड नहँ देखेंगा। 1659 अथ युती भुलमास मी।

भग 1659 धी. दिस्व आंत्वाजातिः ते भीतर लोडः "सिंहुभां दे राप्त ता घटन दिस्ते नाट।" 1664 धी. दिस्व पुष्टि भनः दी भुलमा देख सिनी। भेरुऱ 1665 धी। दिस्व हृस्ते गुवव भानी लोडः वि भुलमासघं तमसै बुधी लोही हुदे किंतुभां पासे भान दीजी मी नाटे। तुफ माय दिङें हृस्तुभां भानसै बुधी लोही रात्स तुफ हृस्ते 1669 धी। दिस्व भैंग अथे पाठ्मायजं देखे राप्त लोडः वि भीतर नाट दिना। भैंग, अलुंपियाः, वर्तमास भर्ती वाहं दे भीतर लोडः वे तृतुः सी या भीतरहु सुभां तिंडीमाः तारांगं। 1669 धी। दिस्व किंतुभां दिस्तु धिन्तु उेर दा राप्त माटा। दिस्तु भैंगिः दिरूप लोडः वि भैंग लोडः ती दी राप्त माटा। मातवरी देस्तुलीः दे किंतुभां दूः वेंवरु दूः दिना। भैंग उद्यान भत्सेवे चेर तान नागरिः हिंदु भुलमास घटन नाट भवे।

1674 धी। दिस्व आंत्वाजातिः ते माये किंतुभां दा दिस्त पाप घटन लर्ती वसमभीति चूरनभाव दिस्व बुद्वरु आष्ठारी वृहावं दी सी। आंत्वाजातिः ते तीतिः वि भूपावं झुप्पिय भर्ती भर्ती गरुऱ सङ्की दे माये 1675 धी। दिस्तुः किंतुभरु दिने हृस्ते पुऱ्य भने दे सङ्की भर्ती भर्ती गरुऱ सङ्की दे भुलमास घटनामा रेष्टे देखें। दृष्टे दिङें धिनिः दे अघु भुलमास घटन नाटयो उं तृतुः दे पिंड़-क्षुं दिने भुलमास घटन नाट देखें। अंत्वाजातिः ते गुवव रहु मैने वर्तमासमाः हृस्ते घरे घरे घटने दे तृतुः देखे सबनसमा भूत लोही गांली। धिनुद भैंगे वैत भर दा पिंडे भुलमास घटन नाट भवे।

भवावी ते धीरी पंदवं दे, मूऱ जेस भक्ताराम भ्राता दी उद्यान भर्ती सिन घरान्वरि दे पिंड, किंप हां दी भाजावयो रेष्टे 25 मई, 1675 धी। तृतुः भेजरऱ दिने गृहः दी पाय भा भक्ताराम भीजी। गृहः दी तार्ते घर वि भवावी भरे माये भरे दे हेंग नाटः मुट दे घरान्वरी घरी घर संघं। तृतुः दा बैल दूः दूः घर भरे तिंड्रु घरान्वरी घरी, तिंड्रु भोगर भर्ता भाजावयी दी जेत मै। गृहः दी दे हृस्ते भवावी भरी आपते भर दू जाप्त लीडः, संगारी पुज्युग भवानियते सार्थें दे ही बीजी, तिंड्रुः सी भव धृतुः पंडव मिर्गर अठ दात मी। गृहः दी ते पंदवं दूः तिंडा, "भूमी देशम सा वे देशराज दू वैत देने वि मात्रा पराभव भान, तुर देना घरान्वरी है। दे भूमी तृतुः दूः भुलमास घटन लर्ते उं भानी माये तृतुः दूः किंतु भुलमास घटन नाट्यो।"
Request of Kashmir's Pandits
Request of Kashmir’s Pandits

Aurangzeb ascended the throne of Delhi on 31st July, 1658 A.D. after getting his brothers killed and imprisoning his father. Then he sent presents to the sacred Mecca which were sent back by the Islamic heads of Mecca and defamed him in the Islamic World. To wipe away his dishonour, he declared, "The administration of the country will be run according to Islamic law." He himself was a Sunni Muslim. For him even Shi'ahs were infidels. He had a belief that "The holy Koran permits the use of force to convert infidels to Islam".

In March 1659 A.D., Aurangzeb banned the construction of new temples. The repair of the old temples was prohibited in 1664 A.D. In April 1665 A.D., he passed an order that Octroi from the Muslims be charged at two and a half percent and from Hindus at five percent. After some time Muslims were exempted from Octroi. To put an end to the religious rituals and education of Hindus, he issued a proclamation for the demolition of temples and Hindu schools in 1669 A.D. Temples at Mathura, Ayodhya, Banaras etc. were razed and mosques were erected in their places. A tax on Hindus was imposed in 1669 A.D. for being Hindus. Hindus were made to pay tax for going to Hindu fairs. Hindus began to be eased out of government jobs. Poor Hindus started embracing Islam due to the financial hardships.

In 1674 A.D., Aurangzeb started from Kashmir to bring India under one religion as the majority of Kashmiri's were Brahmins. Aurangzeb thought, "Brahmins are cowards and greedy. It will be easy to convert them by intimidation or tempting them with jobs or estates. When the leaders of the Hindus are converted to Islam the others will follow suit." On his order, hundreds of Brahmins were arrested and tortured. Many of them could not bear the beating and became Muslims.

Prominent Pandits of Kashmir led by Kirpa Ram before bowing to the sword of the Governor Sher Khan, came to Anandpur on 25th May, 1675 A.D. and complained to the Guru. The Guru knew that weak and frightened cannot become brave by mere listening to episodes of bravery. To dispel their fear, to make them brave and fearless, great leadership is required. The Guru presented himself for that leadership which was endorsed by Prince Gobind Rai who was only eight years at that time. The Guru told the Pandits, "Go and tell the governor that Guru Tegh Bahadur is our religious leader. If you convert him to Islam, all of us will follow him and become Muslims."
Torturing of Sikhs
मिथां तुम उमीदे

गुगु देगा वरवर्तन नी हो वमभोगीं धनरं पैंत्य हैं दिस्तर वन्त मिथे, गुग-गॉरो ची सिंहभेरगी।

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हेंद्रास्व स्व 26 सूर, 1674 है। तु हमारे अवर्त ठठटल के वमभोगीं चारा नी है।

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Torturing of Sikhs

After seeing off Kashmir’s Pandits, Guru Tegh Bahadur entrusted the responsibility of leading the Sikhs to Guru Gobind Rai on 8th July, 1675 A.D. On 11th July, he took five Sikhs—Chief Minister Bhai Mati Dass, Domestic Affairs Minister Bhai Dayala, Public Affairs Minister Bhai Sati Dass, the interpreter of Sikh Tradition Bhai Gurditta and Bhai Udha with him and proceeded to Delhi.

Aurangzeb was busy in Hassan Abdal in quelling the mutiny of the Pathans since 26th June, 1674 A.D. The Guru’s message was conveyed to him there. He issued orders for the arrest of the Guru. The Guru was arrested along with the five Sikhs at Agra, brought to Delhi and was imprisoned in a solitary house. The second order of Aurangzeb was received, “The Guru be forced to embrace Islam and if he does not agree, he should be murdered after torture. His body be cut in pieces and be hung on all sides of the city.”

After the receipt of the second order, his officials asked the Guru to embrace Islam. The Guru refused. They started torturing and murdering the Sikhs arrested with him. They thought that the Guru will embrace Islam out of fear when the Sikhs are tortured to death before his eyes. By the order of the qazis, Bhai Mati Dass was tied between two planks and sawn like wood in two pieces. On the second day, Bhai Dayala was made to sit in a pot of boiling water. On the third day, Bhai Sati Dass was wrapped in cotton and set on fire. The Sikhs were martyred by torture before the Guru.

The Guru saw, “The murderers did not feel a sense of shame after martyrdom of three Sikhs. Even the martyrdom of Bhai Udha and Bhai Gurditta will not change their hearts. The conscience of these tyrants is dead. He thought it right to send the two Sikhs alive from the jail so that they may go out and narrate the true accounts of the incidents to motivate the people to rise and fight the tyranny of this government.” With the help of the jail warden, Khwaja Abdul, the Sikhs broke the wall of the prison and escaped in the darkness of the night.

The officials were frightened at the jail break by the Sikhs. They thought that the Guru too might escape. They shut up the Guru in a steel cage in which he could neither stand upright nor sit down. Sharp steel spikes were fixed inside the cage on all sides. The officials had forgotten that the Guru had come to those murderers himself to defend the freedom of all faiths. How could he escape from the prison in the darkness of night?
गुरु नी ची सत्यापन

गुरु उज्ज बर्तन नी से समाप्त हुई दुःख के दिन उनके मिथ स्थिति लीडले गई, फिर गुरु नी आपत्ति भर्ती रे पूर्ण गई। अत्याचार से गुरु सहम वासी ते गुरु नी छू बगाए रही बाटों दी दिनिया। गुरु नी रे दिना, “गुरु एकांश ने पताका रहा वेदी किन्नार रहै।
गुरु याद रहा पहले दे दिनार दिन।”

गुरु नी रे दिनार रहा सिर्फ बाटों वासी ते गुरु नी छू बगाता सिर्फ दमी किया।
गुरु नी रे वागमर विकार के मे तिर बिर रे राजा वासी ते दिना, “वागमर विकार रे भे भूरभुना का दमी रुजी रही दुर्भाग्य दरिए दिना।” गुरु नी रे दमी रहा दिन दुर्भाग्य बाटों रे वासी ते दिना, “गुरु नी रे दिना।” बाटों ते गुरु नी छू वार वाले राजा दा वाग नहीं दिनिया। दुर्भाग्य वासी रे वागमर रीढ़ दरिए दिना ज किया। गुरु नी छू वार बाटों दरिए दुर्भाग्य दरिए दिना।

11 तारह, 1675 थी। दी साधन ते गुरु नी छू हल्के दे पिनने दीर्घ विश्वास हो।
गुरु नी दे दिनार रहा सिर्फ दिन दुर्भाग्य, दुर्भाग्य दरिए दिना। गुरु नी रे वागमर विकार ‘कर्तव दुर्भाग्य दरिए दिना’ दे उल्लॊद चदरी रही दरिए गुरु नी दा माम रही अल्लाह दे दिना।
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The Guru's Martyrdom
The Guru's Martyrdom

Three Sikhs were martyred in front of Guru Tegh Bahadur but he remained firm in his belief. According to the order of Aurangzeb, the qazi tempted him with the offer of a big estate. The Guru said, "I have no desire for worldly material. My path is the dearest to me."

After the refusal of the Guru, the qazi asked him to show a miracle. The Guru refused saying, "I do not want to be a rival of God by showing a miracle." Getting a negative reply the qazi said, "Then be prepared to die." The Guru said, "I agree to this." The qazi pronounced an order for the murder of the Guru. He got it announced with the beat of drum throughout the city so that the people might see the Guru's killing and embrace Islam under the fear complex.

The Guru was taken out of the steel cage on the evening of 11th November, 1675 A.D. After he had taken a bath, the Guru was seated on a newly erected platform. Thousands of people came to see the martyrdom. The qazi asked the Guru to embrace Islam. The Guru refused. On the order of the qazi, the royal executioner Sayyad Jallal-u-din severed Guru's head with his sword. Immediately after the martyrdom, there was a hurricane. There was confusion and shrieking on all sides. All the onlookers started running to their homes. The guards hid themselves in the police station.

In accordance with his plan, Bhai Jaita was standing near the platform in the garb of a sweeper. In a quick move, he put the Guru's head in a basket and covered it with a cloth. Bhai Nanu and Bhai Adda joined him later. All of them proceeded towards Anandpur with the head. Halting at five places on the way, they reached Kiratpur. Taking Sikhs along with them from Kiratpur they went to Guru Gobind Rai at Anandpur where the head was cremated.

Bhai Lakhi Shah, a contractor, after delivering supplies in the Red Fort moved his carts towards Chandni Chowk in order to collect the body. Due to the movement of the carts, the dust increased and the soldiers on guard turned their faces away. Bhai Gurditta was accompanying the carts. He placed the Guru's body in the cart and hid it. Reaching the house of Bhai Lakhi Shah at Rakab Ganj, they prepared the pyre of the whole house and cremated the body.

After the head and body of Guru Tegh Bahadur had been taken away in spite of strict security, Aurangzeb realised that one religion (Islam) can not be enforced into India with the help of the sword. He gave up the idea of a single religion (Islam) in India.